

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

[3:102]

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

[4:1]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

[33:70-71]

أما بعد:

Again Jazakum Allahu khair for attending this series. This is, I think the sixth day that we are having the heroes' series every night. May Allah the same way united us here units us under his throne on a day where there is no shed to shed you but his throne. May Allah after that unit us in the peak of heaven. Us and all the brothers we met here and those who are, the brothers and sisters who are in paltalk meeting.

Yesterday we talked about who? What's his name? What's his nick name? What's his kunniya?

Abu Abdullah. Ok. Basic question what's the name of his book? Al-Jaami' al-Sahih al-Musnad al-Mukhtasar min Umuri Rasooli-llahi wa sunanihi wa Ayyaamihi. How many hadiths are in it? How many? 7536. 36 you got it opposite. 7563. How you memorize it? Put at the end the age of the Prophet ﷺ. That's how I memorized it. 7563. That's easy everybody knows that there is around 7500 hadith but at the end it the age of the Prophet Mohammad ﷺ 63. Ok how many of them are not repeated? 63. The Prophet was 63 years old when he died ﷺ. How many is it not repeated? 2230. That's good.

Name me give me two or three things about his life. Where he from? Bukhara. Where is that today? Ok. What else? How old was he when he started illm? Not 10. Not 10. He was scholarly when he was 10. Also one of the thing that I mentioned yesterday. I did get up to give durse to people except after I have read all the books of my time and that sat with almost all the scholars of my time. Yani before he even gave a durse look what he went through. Today. Today you know ignorant people. Brothers, brothers, brothers, brothers please.

Today we have ignorant people who go to the extent of learning one hadith, or two hadiths and claim that they are knowledgeable. And they wanna preach people. Yes that's good in a way. Good in a way if you know one hadith one ayah it's great to go and convey it. We must do that. You hear something today you hear something from somebody knowledgeable then go take that hadith and ayah and convey it. Take it and convey it to other people. Why? Because the Prophet ﷺ made dua for one who conveys this hadith or dua and he said may be one who comprehended and heard or one to whom it is conveyed to is better than who is sitting among us. The problem comes you don't go convey a verse or a hadith and then you come back and say you know I am scholarly. People began to ask you questions and you answer them. You know one ayah great! Take that ayah and convey it. But don't come back and think you are knowledgeable for answering questions left or right. And thinking you are more than what you really are. Then you fall into what is called a major sin in Islam for taking about Allah without knowledge.

[2:169] وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

It's alright to convey the message but know your limits before you convey. You wanna convey more go learn more. You learn more and you know the principle when you study the knowledge of Islam then you in sha ALLAH can talk more about Islam.

Ok one more thing about his life? Who can name me one thing the two trials and tribulation of his life? At the end of his life. What was the first one? They made a rumor. What was the rumor? They said that he said that the Quran was created. Who is the one who said that? Mohammad ibn Yayah Aszuholi. He was the one. Actually he was the one in Bukari's side He told his students go listen to him But then jealousy kicked in all the students dispersed. This is the one thing.

The second one was? When he went back to Bukhara. I told you people began to throw gold, silver and rice to cherish he is back with us and the leader there wanted him to teach him and his kids. But he didn't do that because he said you wanna learn you come here and you learn. And we talked in detail about that towards the end of the halaqa yesterday. And how Scholars should be free from the leaders should be independent of their leaders of their time. A unique thing that I did not mentioned yesterday is when he walked in Bukhara the golds and silver and the rice was falling and falling all upon him. When he left after he said that's it no one wants me the rumors have gone all over and the leaders does not want me. He took his bag and his belongings. He was by himself. A student of his said what do you think compare the day you came in with the gold and silver and the rice and the people lined in rows greeting you to that day he was leaving. Basically he said big deal. You know I don't care. Don't care. If you are high one day you may be low one day. Don't get sad if you are low one day and may be high another day. He doesn't care. If the ummah accepts Alhamdulillah if he doesn't Alhamdulillah but someone you is materialistic Ooh! I missed out on that. You know the people liked me. The golden days. Everyone in united will do anything for me. That's not know a Muslim thinks.

Our topic today is about a unique figure. And as you know the Prophet ﷺ talked a lot about backbiting and defaming others. As you know when the Prophet ﷺ was interested in Sofia radiAllahu anha he asked Ayesha what to do you think? She gestured with her hand. A little gesture did say nothing. In most of the narrations. All that she meant is she is short. She did say anything about her face or anything. She just said she is short. That gesture the Prophet ﷺ said that if you throw it in the ocean it would change the color of the ocean. That little tiny thing. Meaning watch what you say. And as you know Allah in the Quran said

أَيُّبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا

[49:12]

Would you rather eat the flesh of your brother who is dead? Can you imagine one of us die over here and you sit and cut up his meat and eat it? Disgusting! Really bad. That's how Allah compared talking about your Muslim brothers and behind his back. These are duties upon us. There is a duty upon us. It's not enough just not to talk about. If you are in a setting in someone's honor, some Muslim groups or some mujahideen or whoever it may be you are in a setting its your duty to defend them. You don't just sit silent. It does not defame them. If some brothers are being attacked usually it does not defame them. Especially these days a lot of people who attack, it's an honor to be attacked these days. By the modernist, by those defamers, by those who refutes people. It's an honor for you to be attacked. Wallahi, it's an honor. It's an honor you get happy. Them defaming you it only gets you higher. But you still have a duty in that setting because it is your brother. The Prophet ﷺ said, whomever turns away talk against his brother someone's backbiting and you are sitting and you say "Be quite". Allah enforce upon himself that he shall free him from hell fire. You turn away talk for your brother. Meaning you tell him shut up! Be quite! You cannot talk like this! Be quite! I am leaving! Be quite and you leave! The least is that you leave. If they don't stay quite you leave. Allah said

عَنْ أَسْمَاءَ بِنْتِ يَزِيدٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ ذَبَّ عَنْ لَحْمِ أَخِيهِ بِالْغَيْبَةِ ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُعْتَقَهُ مِنَ النَّارِ .

Collected by Ahmed (6/461) , At-Tabarani (24/ 176) Al-Albani graded this hadith as being ranked Sahih.

Its Allah who enforced upon himself that he is gonna free them from the hell fire. Another hadith similar to this. The Prophet ﷺ said "Whomever deters from the honor his brother Allah will deter the steam of the hell fire from his face on the judgment day". You deter from the honor of your brother meaning people are talking about him Allah will deter as you know from that hellfire. Again people especially public figures we know don't need us especially the one we are going to talk about today. He don't us you know talk about their honor and protect their honor and show their real life unlike what they speak about them. They don't really need that. It's an honor for us to be defending them. It does not make any difference to them whether we do it or not. These are heroic people

It's an honor for us to be defending him. And it doesn't make any difference to them whether we did to them or not. They are heroic people. History said what they did and the righteous people throughout time know exactly what they did so it not gonna harm him if people talk about him. But it gonna honor us when we defend it. Insha Allah we get the Azar from this on the judgment day. Our topic today about this hero who probably one of the most people talked about. Maybe hated by the deviance, ignorant and the innovators in the past two centuries.

**This man as you know Muhammad Ibn Abdul Wahab. He is a man who grew up in the Arabian Peninsula. Mohammad Bin Abdul Wahab Ibn Sulaiman Al-tamimi. He is a reviver. And pay attention to his story because anyone can do what he did. He resembles a little in a way that which Noorideen did. In a different unique way. Each one had their unique style. What he did? I mean there is nothing special. Anyone of us can today could do in sha Allah having this halaqath is the form of what this man did. He was born 1115 years after the hizra of the Prophet Mohammad ﷺ. Which means approximately 250 years ago or so? You know roughly around 250 years ago. This was a recent man. He is not a sahabi or tabae for you to tell me you know this guy is so pious. No! No! This guy was just 250 years ago meaning his children are living we know them and they are in the Arabian Peninsula.**

**Before I tell you about this man I want to tell you what went on in the surrounding area in which he was living. The time when Mohammad bin Abdul Wahab was born it's like he himself said later on when he grew up this ummah haven't seen in 400 years any good. Meaning lot of bad, lot of corruption, innovations, lot of Shirk. What do you mean by that? I mean by that if you when to the Arabian Peninsula itself. The Arabian Peninsula today which is Saudi Arabia, Hejaz and Mecca and Madina you find graves and on the graves are those kubba. What's kubba? The domes and on those domes people worship. People worship them. People make toaf around them. People ask the dead instead of Allah. This is exactly what Quraish use to do. If you came to our aqeeda the classes this was a tile like that. There were trees in the Arabian Peninsula were if a woman didn't get pregnant she goes and asks that tree. That's not stupid that's the reality that was there. Know you may look at it and laugh but that was a reality.**

**A man who couldn't find the wife he goes to certain area and he asked that person or that tree or that which he think holy. This is Shirk. And this is Shirk Akbar. You know there was even Kubba around some other companion's grave and they would some point worship them. That's how Shirk started. How Shirk started? Pious people died and people kept their pictures and those pictures turned into statues. Why did they kept the picture? They said let us remember this pious people so we can stay pious. It started with good. But those pictures turned into statues. The later generations said oh we are not gonna follow in their footsteps we gonna worship this people themselves and this is the great deviant. You go to Yemen the same problem, you go to Iraq they were worshipping the grave of Abu Hanifa. They had a Kubba on the grave of Abu Hanifa and worshipping him, you go to Pakistan and India same it is not worse. In fact the effect of that the Algeria/any country, in the Egypt they were not worshipping just statues. You know those pyramid and those things the Pharaoh left behind they were worshipping that. They were worshipping and bring them back. These are Muslims. We aren't talking about any one other then Muslims. 13.52**

**These were Muslims. In Egypt they were worshipping those pyramid and those remains around the pyramid all Egyptian left behind and they were bringing back the trend that was left thousand years ago. The religion of those Pharaohs they left thousands of years ago. They died and finished a way. Now Muslims because they were so much astray from Quran and Sunnah we're bringing that back. This is just a small glance of the world when this man was born. And he takes on a huge mission.**

**This man! He learns first of all under his father. His father was big judge in his town. That town in the Arabian Peninsula is called Uyainah. It's about 70 km from what today is Riyadh. Everyone knows Riyadh. It's 70 km away from the Riyadh. It's called Uyainah. So he was born there. First thing he starts is learning from his father. That's the first thing that he does. And look how this scholars that we talked about nearly all of them, actually all the one who is talking about and all one whose gonna talk about look how they stick with knowledge. That's why I say knowledge. People talk and blab their mouth and talk about lot of things. I say get knowledge, you start laughing at some other things you said in the past. Knowledge. Sit and have knowledge, firm knowledge. You have in there is an Arabic class, go to there. So that you can read. Read some Arabic book. There is no reference books in English. There is a Hadith class, there is a Fiqh class, go to them. Why, why don't you go to them? Bukhari went from Sham to Iraq, to the Arabian Peninsula, to Bashra, to some Smarkanth, to the area surrounded Bukhara. You can go 20 minutes, 30 minutes. You have Halaqa lecture and pretty hard on to. Wallahi I can't make it you know brother. I can't make. How can you not make it when these giants of Islam used to do all that? This man started in his father's house. Learn Islam with his father then he left and went to the Makah. And he studied with all the scholars there. When he was done with those scholars. Look at this people! I was talking about Bukhari yesterday. And then he goes from Makah to Medina. And then he goes and learns from all scholars in Medina then he leaves Medina. He is done with the Medina. Then he goes all the way Iraq. Leaves his homeland, hometown, his father, his everything and he goes to Iraq. And this man is you know on the right Aqeedah. He learns the knowledge and discovers the right Aqeedah from the wrong Aqeedah. He doesn't become big Sufi Shaikh. That was popular back then. That's another thing that was popular. Those Sufi, Shaikh that people use to worship instead of Allah.**

**So he goes there and he has the right knowledge and he goes to Iraq and begins his Dawah in Iraq. Same thing like Bukhari. What happened with this man in Iraq is he had people following him, scholars supporting him, some other righteous scholars (not many) supported him. When the governors there seeing that they wasn't good. What are you doing here? Causing corrupting? Causing problem? Get out of here. We want you out. This man who dealt with wisdom. Muhammad Ibn Abdul Wahab (RA) this is the man that you heard Wahabi attributed to. And I say if this life style is the Wahabi! I'm the first one to declare to the world "I'm a Wahabi". If this kind of life style and this man is the Wahabi I don't know what they mean. If they mean negative and actually everyone who says Wahabi**

99% of them wallahi they don't know what Wahabi is. Wallahi 99% of them they don't know. Maybe they learn something today. What 99% of them don't know what Wahabiis. That's the first thing. And the others who think they know what Wahabi is? They don't know the right Wahabi.

What is Wahabi? We gonna learn all that today and see is this man is evil as people claim or was he a heroic reviver who invite the Islamic Ummah. He goes Iraq and came back to his country. He wants to go to Ahsha. A town in Saudi. He doesn't have enough money. So he stops Uyainah. Uyainah is his hometown. He finds out his father who was Judge had got a problem with the governors there and he moved out an area near Uyainah. Right next to the border of Uyainah. So he goes there where his father is and he stayed with his father. This man doesn't know whether he is with his father, whether he is in Iraq he spreading Dawah. And he starts spreading Dawah whether his father is right next to Uyainah and he is giving this Dawah and again people see his supporters, the governor there was sort of neutral what he was doing. The problem came to Muhammad Ibn Abdul Wahab (RA) when people attempted to kill him. What is he do? He didn't carry a word yet, he didn't fight yet. Just a peaceful Dawah. I want people to stop the Shirk, I want him to worship Allah and only Allah. I don't want them to swear and give oath other then Allah. I wanna stop this sufi corruption. Not only that this is just aqeeqah part of the problem going on back then. There was people couldn't travel from few kilometers in the desert without being killed or attacked. This is another problem. Women are being raped. I'm just talking about aqeeqah issue that this man revive. So he goes when he knows they are gonna kill his, people tell him you should leave. And again look how many times he travels, he pack his sleeping bag on his back and again out of the country. Wherever he went he was kind and nice to them. You want me out? I leave.

He left the town and he goes back to his birth place Uyainah. And over there he meets the leader/the governor is Usman Ibn Muhammad. Usman Ibn Muhammad is the governor of Uyainah at that time. He tells Muhammad Ibn Abdul Wahab we will support you as much as we can. Whatever you need we support you. Whatever you need for your Dawah, you are on the righteous path we support you. And Muhammad Ibn Abdul Wahab began to give Dawah/Halaqat. This is what he revived the Ummah with. With Halaqat, with Tawheed, with Aqeeqah, with teaching the people (people come from all over) then he seen Alhamdulillah he got a strong hold. So we got near us a grave that being worship we gotta destroy that. And it was the grave of Umar Ibn Khattab's brother Zaid Ibn Khattab (RA). Why was back there by Riyadh and the borders of Riyadh with because Zaid is Umar Ibn Khattab's brother fought against Musailima Al Kazzab. That's the area where they had the battle and he was buried by there. Misailima Al Kazzab is the one who during the Prophet ﷺ life he claimed that he is the Prophet and he remained after the Prophet ﷺ life and the one who put an end to him as you know it's Khalid Ibn Walid during the time of Abu Bakr's Khilafa.

So he died in that battle. What the people did is they built the Kubba. Probably to honor him. "Ohh we got a Sahabi close to us". That's Haram to built on a grave. Cause we know the consequence behind it. A grave gotta be level to the earth. So they built it, got a Kubba on it. Later on in Makah the holiest place on the earth they had a Kubba on Khadiza (R) grave and it was being worship instead of Allah. And in Mecca, Medina the same thing. So he went to this and said we gotta destroy it. Then the Governor said but you know the surrounding tribe are gonna rebel. This was time where every town of Arabian Pennsylvania was governed by tribe. So they said the tribe around this will rebel. This is sacred. Just like today if you go and say we should destroy the Kubba on top of the Prophet's grave. You hate the Prophet? That's exactly what they excused Muhammad Ibn Abdul Wahab. I say Wallahi it needs to be destroyed and crumble down to the earth. That Kubba on top of the Prophet ﷺ is Haram and I'm surprise to see that people there are quiet over there. That should be destroyed and crumble into pieces. If they say that it gonna harm the grave we have Alhamdulillah equipment by the million technology that they can take and there are so many ways to do it. What they did oh you hate the Sahaba? You wanna stop us from worshipping. You hate the Prophet ﷺ. When I talk like this lot of people say "Oh you hate the Prophet?" Wallah we love the Prophet more then you that's why we wanna it crumble down. Since the Prophet ﷺ is the one who use to send Ali Ibn Abu Talib and tell him "Ali I gotta mission for you." What's mission? He said "O Ali one time said we buried the Sahabi." He sent me back. I gotta a mission. Go back to Medina. What's the mission? Leave no statue that you don't destroy its facial figure, leave no Kubba/leave nothing on top of a grave that you don't level top of the earth. You gotta do that.

By the way Mohammad Ibn Abdul Wahab didn't bring nothing new. As you gonna see when we talk about his books. He didn't bring nothing new at all. In fact he is the least of the revivers who brought something new. When we will talk about books where I will explain more. If I don't, remind me. So Mohammad Ibn Abdul Wahab brought this Hadith into reality. He said I gotta go and destroy it. The governor said "Ok, we will support you. Mohammad Ibn Abdul Wahab and his students went to level this grave to the earth. And as was expected happened. People seeing they are destroying this grave and the tribe surrounding against them. The governor came with six hundred man and as soon as they seeing him with six hundred powerful man. The charge around them went away. And he remained there success after success. His Dawah getting bigger. The people of the time accept because it's the fitra. Who is the idiot whose gonna go worship a grave? And in the Quran, in the verses, in the Hadith. Their fitra was tainted by the evil scholars, by obeying and adhering to what their parents say. So what he did is he revived and he leveled these graves. And he went back to his home town and continued in his Dawah.



After that people coming from all over the Arabian Peninsula and out of it to learn with this man and a unique thing happened. It's something small but I guess Allah test people something like that. A woman came to him. She said "I commit adultery." He was the figure of that town. So he did exactly what the Prophet ﷺ said when Al-Gamidiya came to him. He said "Are you crazy you know is something wrong with you?" She is persisting just like Al-Gamidiya radi Allahu anha. She persisting to tell Muhammad Ibn Abdul Wahab I committed adultery, I wanna be purified. What he gotta do? You gotta stone her. This was the man in charge of the town. So he took her (after her persistence) and he stoned her. And this was what even the governor of this town who supported all this time to rebel against him. But look how we look at thing narrowly. The leader next town which is Al Iqsa the town nearby sent to the governor there he said "You killed that man who killed the woman otherwise the income that I send you will be cut. Iqsa use to send to Uyainah income. That's how they survived by. So he told him you send/you killed that Muhammad Ibn Abdul Wahab or that man they didn't know who killed that woman and stoned her or we cut the income. So Muhammad Ibn Abdul Wahab approached to by the governor Usman Ibn Muhammad the one who helped him, the one who aided him when he went. It's money now. And you know the governors want to stay in power. So he told him "You know we got a message from Iqsa that we gotta out you out of here. I don't wanna killed you but just leave out of here. That's our option. What do you think? He said it in respectable way. Muhammad Ibn Abdul Wahab told him we have Allah on our side, we do in the truth, we didn't do nothing wrong. And anything won't stand in front of Allah. Allah wants to destroy them. So they did not want to fight them. The man kept tempting we wanna him out. He was persisting he wanna him out. Again Muhammad Ibn Abdul Wahab leaves and goes to another nearby town and stations himself over there.

Governor of that town is Mohammad ibn Saud. The great great grandfather of these corrupt leaders at Saudi today. I was still talking about this man because AllahuAa-Laam he seemed sincere. As soon as Muhammad Ibn Abdul Wahab step foot on his town this keep it mind this is not King Fahad or his brother or his grandfather. This is 4-5 generations prior to that. So Muhammad Bin Saud took Muhammad Ibn Abdul Wahab. Actually what got Muhammad Bin Saud to take him is that Muhammad Ibn Abdul Wahab went in the town and he sat there in a guest who liked him and supported him, kept him in. So the wife of Muhammad Bin Saud knew that Mohammad Ibn Abdul Wahab came and she knew he was on the right path. She told her husband Muhammad Bin Saud there is a man there we need to protect him and give him power to teach and revive this Ummah. And so on so forth, he accepted Muhammad (Muhammad Bin Saud the great grandfather to this betrayer of Ummah today). He accepted and he took him in. He open his land for him whatever he wanna do. Dawah again - people started to coming from all over the world to learn with Muhammad Ibn Abdul Wahab. He began to teach them, he destroyed all the statues, all the Kubbas, all the Shirk, all the Bidah/all the innovation he destroyed it.

Muhammad Bin Saud said I have one thing InshaAllah we gonna become victorious or I'm afraid of you become victorious you leave us and you go out to another town. He said "No, I promise you we will stay here. And as you know this was the beginning of the permanent time of the Dawah of Muhammad Ibn Abdul Wahab where he was stationed there for very long time. Muhammad Ibn Abdul Wahab lived for 91 years. He was born 1115 and he died 1206 after the Hijra. Long life he spent in Dawah. This leader died (Muhammad Bin Saud) then relatives of Bin Saud come and they supported him. He supported Muhammad Ibn Abdul Wahab and they went on for all this Dawah. Everyone started coming around them. They gathered strength and they began to take other towns to provide Tawheed in them. Wherever they see Shirk, they go and they try to provide Tawheed in them. The first thing they do they destroyed the statues, the Kubbas eliminate in a way until the Dawah of Muhammad Ibn Abdul Wahab spread throughout the entire world. Everyone heard about him by now. Everyone in the world heard about and this is basically what Muhammad Ibn Abdul Wahab did throughout his life. He didn't started his military mission until the 1158 years after the Hijra of the Prophet Muhammad ﷺ until he died. He used to go town to town after he died (Rahmatulla-Allai) then they took Mecca and then they surround the At-Taif first then they took Mecca then they took Medina peacefully after surrounding them. And this was after Muhammad Ibn Abdul Wahab had died.

There was no plan on this earth that wasn't affected by this man. No place. You tell me Pakistan we got brothers I don't want to mention name who's grandfather were people who lead the Dawah of this man. It was not the Dawah of this man its was Dawah of Prophet ﷺ in Pakistan and in Yemen Shaukani, Shamyani what are they? Nearly students of this man. He goes to Algeria Wallahu there are names of scholars all over the world. Why? Because it's an accepted truth form Allah. It's the Quran, it's Sunnah, it's the Fitrah. This man revived entire Ummah. He lived and he died in the area where Muhammad Bin Saud was leading. You know short term relative after that supported him. The descendents of him continued this Dawah on. The Dawah of calling people to Tawheed.

Before we continue on let us look at some characteristics of this dawah, what are some of the unique characteristics of dawah? You know how he mentioned to this planet was corruption and tawheed and aqeedah which is the core. This is the core of your belief. There was corruption and attitude. As soon as they took over land they eliminate the shirk and that land they take over with becomes one of the most peaceful lands on this planet.

Okay. What did he do? The first thing that Muhammad Ibn Abdul Wahhab keep these characteristics in mind, these are characteristics that will revive, this is Muhammad Ibn Abdul Wahhab put in between his eyes. These are practical things, you know, sympathetic things, you know, we can talk a lot about these. But let us talk about practical things.

The first thing he tried to do is to teach people that you don't follow your mind, you follow the Quran and the Sunnah. Why and how did he do that? If you read his most famous book kitab at tawheed. He's trying to tell them "come back to the Quran and the Sunnah". His famous book kitab at tawheed, a unique book he starts it off. If am going to write a book or anyone is writing a book he is gonna write an introduction that book. Anyone would write that. Kitab at tawheed doesn't have any introduction.

Allah said in the Quran—



[51:56]

That whole book Kitab at tawheed he mentions sections after sections, chapters after chapters, all he mentions is Quran and hadith. People, when they look at his books, they see how small they are and how basic they say this guy must have been ignorant.

I tell you Muhammad Ibn Abdul Wahhab say nothing. If you want to condemn Muhammad Ibn Abdul Wahhab, condemn him, condemn Ibn Taymiyyah before him, condemn Ibn Kathir before him, condemn Al Zahabi before him, condemn prophet Muhammad sallallahu alaihi wasallam before him because these are heroes who were walking the path of the Prophet. Wallahi he didn't bring nothing new. Muhammad Ibn Abdul Wahhab mentions a verse or hadith if, if he have to comment he mentions what prior scholars mentioned. He was a reviver He took the text of the people before and he made it into a reality. Why he became so much famous? Cause this was things in the past that was going. You know if are swimming in the Ocean and you go with the current it's easy to swim when you are facing the current it's hard, it takes to much energy.

Throughout the history from the time of the Prophet ﷺ Muslims did not fall in this area as much as this time. When Muhammad Ibn Abdul Wahhab came he was facing the current in this matter in this aqeedah, Shirk, and the Sufish, and the bedah, and the deviant sects that where in his time. So he was facing the current that's what made him more popular then prior scholars before that also additional thing is the was only 250 years prior to us. Usually talks takes a few days but heroes like him they usually talk about them 250 years after him. He sitting in the dirt of his grave and he is gaining hasanath from all the talks and backbiting that goes on.

So the first thing Muhammad Ibn Abdul Wahhab did is teaching them. Any of his books, you find them so simple. Al usoolul salasah - very simple, why? Because this is aqeedah, it's really simple. He wanted to show the Ummah how simple this tawheed and aqeedah is. The core of la ilahaillallah, the basic structure. Aqeedah is like your skeleton. It forms you. If it's good, you're gonna be good. If the skeleton is bad, you're bad. Just like the structure of

the house, the foundation of the house. If it is good you get a nice house. If it's not good, one day it's gonna crumble and it's going to fall down.

This is what he wanted to teach them. You take the Quran and the Sunnah. The mind is not different, these two go with the mind. The problem comes when the mind is tainted or it has been around evil people. You know we say one figh issue today and one aqueedah issue everyone gonna come up with a resolution today with a different resolution. Why? He is been raised in some kind of town. He is raised by he is seeing some Musrikin, he's seen some innovations so everyone gonna come. We take the Quran and the Sunnah and if there appears to be a conflict then it's from our mind not from the Quran and the Sunnah.

The next thing that made Muhammad Ibn Abdul Wahhab very successful was his dawah was towards the universe not any single group. His dawah wasn't classified like me you know when I give lectures it's only to youth. It's only mostly to youth. I rarely would have in fact I rarely go to elders because we don't have elders here. Elders are usually suborn that's how I feel and that's the truth and that's what you see in history. You know when Allah talks about Musa (AS) he says

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةُ  
[10:83]

Except a small group of people believed in Musa. Who are these small group that believed in Musa? The small group who believed in Musa – Ibn Kathir says were the youth. Did not Musa give dawah to all the people of his time? Of course Musa gave dawah to all people of his time, however, who's the one accepting? The youth. Always that.

Yeah there's a lot of people who are elder, who are born into something and they change, but it's hard. Usually the youth think then they go and ask, and figure out and come back. Ha! This is the Truth. That's why you find them. That's why you find in suratul kahf people who are in the cave who Allah changed the sun for them. The sun changed its movement for those people in the cave.35:36 The surah you know. Who were they? They are the youth. They are the youth. There was a day of celebration thousands of years ago when they worshipped statues and they were rebellious. They said "No! We are not going to worship statues". As they go and lie and the leader forces them to go. They snack out and they were youths. And they gathered there and that's how Allah got their stories in the Quran. Where He use to move them. If you look that them they looked as thou they are sleeping. Allah in honor to them. In honor to them actually the dog that was them Allah mentions it in the Quran. Look how much Allah honors them. A dog which was with them he was mentioned in the Quran. Not only they were honored even the dog with them. These were the youth. You also know the story of the 13 year old boy the one prior to Prophet

Muhammad ﷺ after Isa prior to the Prophet. Who stood against the world. The one kuthila ashbul ukdud. The one whom the leader the king of that time built a trench and burned everyone. He said I wanna kill you. He was on tawheed and he was firm on tawheed. The young boy it's a long story. The jest of it they tried to kill him by throwing off the mountain. The people who wanted to kill him fell down and he came back. He came back to the king. He is on a mission. The second one they tried to kill him when he is in a ship. They take him and the leader says take him in a ship, when you get in the middle through him out of the ship. Throw him out. They fall off and he comes back. Second time! You know this was a man on a mission. He said you never gonna kill me. You never gonna kill me unless you do what I tell you. And that is to gather everyone, and take an arrow of my back and shot in between of my eyes and say in the name of the Lord of the young boy. And he did that and as soon as he said that everyone said ashadu an la ilaha illallah wa ashhadu anna Muhammadan abduhu. A young boy teenager, pre-teenager, 12 or 13 years old kuthila ashabul ukdud an naari jathil wa kud. That is one the time when Allah made an infant speak when she was hesitant to jump in the fire and the infant was in her hand. He told her "Mother jump you are on the truth" and she jumped in the fire. And that's why Allah mentions it in the Quran. Young boy revived the whole ummah.

So Muhammad Ibn Abdul Wahhab was a man who gave all classifications in front of him in the appropriate time. He talked to every single one of them. In the way they deserved. You know there was a guy today look at his manners. Wallahi, if you learn the manners of this guy it would be the best. I swear. Wallahi if the descendants who claims to be followers of this man followers. Today we teach something of aqeedah some brothers may Allah forgive us and then they learn one thing about aqeedah and that's it they go. Wallah we know this and they go disrespecting their parents and they go in their community and we get defamed why? He found something new and he is spreading around time I wish. That's why we teach to spread it but in Wisdom! In Wisdom! We are saying in wisdom. Look at this man. A Ashaari, one of the biggest sheikhs of ashari of his time. He was in Ahsah. And Muhammad ibn Abdul Wahhab have visited him one time. And when he was sitting with him he looked in Bukhari he was opening bukhari. Muhammad bin Abdul Wahab opened the first volume of bukhari and he read a unique statement. I don't wanna get into that when you know the jest of it. He read that showed this man love the truth. He was Ashari. Latter on this man sent him a long letter telling him the things he thinks are deviance of Muhammad bin Abdul Wahab. So Muhammad Bin Abdul Wahhab wrote him a letter. Long letter explaining number one manner, and the Quran, and the sunnah in the best manner and he says Wallahil Azzem I pray for you in every salah I make, every sujood because I see. He is an Ashari you don't want to know what the scholars say about this sect the ashari and he is the leader of that. Wallahi every salah I make I pray for you in my sujood because I see you love the truth and you are on the truth. And he says so much beautiful words, ya'ni the heart melts to them. And who is he talking to the leader of the

ashari of his time. This is what Muhammad bin Abdul Wahhab was. He talked to the youth in a way that they understood. He talked to the elders. He talked to the middle aged. He talked with the leaders and the Princes' and everyone he sent them letters. He didn't nothing out that he did gave dawah to. These were among the things that made him successful. [40]

Among the things that made him successful that under this, he had nothing hidden. We as Muslims follow Quran and sunnah and the sahabas path. We don't hide nothing. We are like those sects or those cults who got scroll or book and are going to get the book if you only give commitment. Oh! That's deviance, that's stupid. We don't got nothing hidden, dawah is open to the universe. Wallahila'dhim. If FBI or CIA come there that more than welcome. We didn't hadnothing to hide, we had got nothing to hide, what we say it public as more than what we say it in private. We didn't get nothing to hide, some sects know, you got owe you give them commitment. You gotta give them commitment, you know, then they give you this book then you become the member of this cult and other other groups they have security in their dialogs and their cults and all this, 'Mohammad Ibn Abdul Wahhab' didn't do that. Why? Because our dawah is open to the universe, our dawah is open the universe. You wanna come, come and learn, it is open to the world. This is another thing that made 'Mohammad Ibn Abdul Wahhab' successful in his life is his dawah.

Another thing that made him successful is his refusal to backbite. Is refusal to backbite. People come him. They ask about, especially about dead people. Now he did reply to people are alive who are deviant. You have to do that, when necessary you have to do that. But they come and ask him about those who dead in the past, you know what? He refuses to talk about them. Like they talk about the Bedouins, the sufis. He refuses to talk. Why? Because if you go and lash out at that person who is dead who they worship his grave, he is a deviant. They worship this grave, what's gonna happen? People are not gonna listen to, they gonna back and worship that grave. He has the wisdom of the dawah, he teaches them tawhid and shirk. You can't worship that grave. That's shirk. Why he talking about someone who is dead already, why? What business do you got? Is it good for the dawah? If he has some belief that need to be taught about that's a different story. But why lash out at him? It defames your dawah rather than teach people dawah and tawheed and they come and wronged you and talked about at that. He did at times and keep that in your minds, 363.0..

he did talked about those who alive who deserve to be refuted but nearly nowhere in his books where you find that even when he was asked, he tried to brush the question away. Because that's the wisdom of the dawah. That's made him successful reviver of his time. 42

He called people to the aqeedah. The next thing. The number 4. 3 or 4 the next thing he did, is he called people to the aqeedah. And you know what the aqeedah is? The Aqeedah is the

structure. Like I did mention earlier. The Aqeedah is ‘La ilahaila Allah’. Everything after. You know you can make a lot of problems. But in aqeedah, if you came in front of Allah in the judgment day with corruption in your aqeedah, you got no hope in Allah. But the thing I wanna talk about under aqeedah is another sub category that he set his priorities right when he gave aqeedah.

You know what he did? You know, imagine part of aqeedah is new innovations, minor innovations like the Mawled. Innovation, is a Mawled. You know you have the both side of the Mawled. Do you thing he always talking about the Mawled? No. You know what he did? He put his priorities right inaqeedah. He put his priorities right in aqeedah. Why do I mean by saying that? He started off by going to those who ask the graves.

He left other people, the other people as you know the hadith that says where Allah prohibited the prophet Mohammad ﷺ prohibited is you give oathby other than Allah that only came about fifteen years after he prophet ﷺ was sent to this universe. It came in Medina, the hadith. So, there was time left between the time Prophet ﷺ was sent to the time.

So, he went in an order to the Aqeedah. He started of those who worship shirk. They worship a statue, they worship a dome. He goes to them and talked about them. Why? Because if you do tha you got no hope.in front of Allah, you lost it. That’s shirk. If you ask anyone other than Allah, that’s major shirk. So, he started off to those, and he went down and down and down in to the minor innovation. So, he set his priorities. It is said oh aqeedah! Like today some people Oh! Aqeedah we got to do aqeedah. They don’t know from head to the toe what Aqueedah is. Wallahi.

You gotta to go, even if you know aqeedah. No. Not only know aqeedah, Now, your priorities in aqeedah. Someone is worshipping or asking someone other than Allah you don’t tell them grow your beard. You tell them grow your beard? This is what you see some people are doing today. You see someone worshipping other than Allah or worshipping a dome or walking around a grave for Tawaf and you tell them your thob is too long. No, Mohammad Ibn Abdul Wahhabhas set his priority within aqeedah, I say within aqeedah. Within aqeedah he set his priorities right that among the things that made him the successful man he was.

Mohammad Ibn Abdul Wahhab also wanted people to take aqeedah, (this is the next one). The aqeedah and its entirety. Meaning what? He wanted people to take aqeedah all of it.

Aqeedah what does it mean? It doesn’t mean, people sits and teaches tawheed al-uluhiyyah, tawheedar-rububiyyah, tawheed al-asmawas-siffah. And that’s all they do. No tawheed, he talks about tawheed, mean you at night you stay up all night worshipping to Allah. He

wanted to people to do that. He taught people to do that. He taught them tawheed al-uluhiyyah, tawheed-ar-rububiyyah, tawheed al-asma-was-siffah and he taught the manners with it. Manners that was the thing. Because, you have right aqeedah, you tell me a, Wallahi, you don't have no innovations and in this and that, you have the right aqeedah and it does not reflect on your manners then double check the aqeedah that you are talking about. You don't have the right aqeedah.

If it doesn't reflect on your aqeedah how you treat other people then the aqeedah is not right. He wanted everyone to take the real aqeedah. The whole aqeedah. Whole? yes, the text of it. Tawheed al Uluhiyyah, Tawheed-ar-Rububiyyah, tawheed al asma-wo-as-sifah what we believe in Allah's names and attributes & also in addition to that in the tawheed itself in the textual parts in that the manners and ibadahat night, how you deal with people, how you respect others and that made him successful & that made people around him love him.

He also another thing that he wanted people to do is to follow the Sunnah. And he would persist in that. Following the Sunnah how? He raised people to follow the Sunnah when they eat something or within the hadith says, that what he made them do. He taught them in a way that something happens oh what is the Prophet ﷺ do, when he need those to show some proof what did Allah and the Prophet ﷺ do? He said. When he did that, he raised a successful generation. You know what he used to do? Today we talked about Mowled the birth period of the Prophet ﷺ's birthday, which we all know is an innovation. Its new innovations. Some people wrote over one hundred books about this matter. One hundred books, over one hundred books on this matter. All books. You know how Mohammad Ibn Abdul Wahhab used to refute it?

In two lines. Did the prophet ﷺ do it? No. Then why should we do it. That's it, simple. That day the 15<sup>th</sup> day of sha'ban how did we stop them? He didn't go around refuting them because Aisha says, too much talk makes people forget thought. The Aysha said that, too much talk makes people forget their talk. Meaning you talk, talk, talk, talk, talk you gave the whole book above mawled? Especially to people who may be ignorant. Then they end up being confused more than they ever were in the beginning. Two lines. That's it? Did the Prophet ﷺ do this? No, then that's it.

In the middle of Sha'ban, when they used to celebrate at that time. Did the prophet (SWS) do this? They said no. that's it. That made it simple and clear. He made the dawah from them so simple and clear.

Mohammad ibn Abdul Wahhab (rohimahullah) also in his life refuted. This the thing last, I talking about in his life refuted. But he refuted, major people who did deviance, who are



**danger. Who are danger. I meaning he did not go and refuse someone who had two or three mistakes and it was the worst time to refute them. Very rarely you see and read about his refutation. Very rare.**

**So, this was Mohammad Ibn Abdul Wahhab (Rohimahullah). These were six or seven things with the major out lines that made him the successful man who he was. Keep these in mind. Inshallah you will be successful as him.**

**One thing to say Mohammad ibn Abdul Wahhab, I repeat it, Mohamamd ibn Abdul Wahhab , he didn't bring nothing new. I say some scholar said that Mohammad ibn Abdul Wahhab was ignorant. Because his books are so simple. One of his books 'Kitab-ul-Tawheed' like I told you. Quran, hadith maybe brings a quote from the previous scholars. And the scholars and the once you look up to a lot are IbnTaimiyyah, Ibn Al Qiyyem, Az-Zahabi, IbnKathir, these were the one's he always quoted a lot Ahmad Ibn Hanbal. So, you know he used to quote these people, and look up to these people and rarely, I think never probably ever quote himself.**

**I can't understand how ignorant people could go and hate this man. If you really wanna hate, you gatta hate people before him. It's not him. This man only refrains what other people did and quoted simple. Why he quoted simple? Because aqeedah is something that everyone needs to know. Why he quoted simple? Everyone needs to know aqeedah. The farmer and the engineer. The garbage man, the physician, we all need to know. So, he kept in a simple way. Simple. Aqeedah is in it's original format is simple. That's why he kept it simple way Rahmatullahialaih.**

**Before, after he died and after his life time, the dawah continued to spread. It's true that, the land you know it became bigger. Makkah, Medina became the stronghold at that time. One other thing, one other things actually that people said about Mohammad ibn Abdul Wahhab and those khilafah callers or the one who claim to call for khilafah, you know they are far from khilafah as the skies from the earth, they said Mohammad ibn Abdul wahhab (Rohmatullahialaih) was the man who rebelled against the ottoman khilafah. And that's a lie. First of all you reply these kinds of people by their own books. In their own books they praised 'Salah Addin al Ayyubi'. They praised 'Salah Addin al Ayyubi'. What did 'Salah Addin al Ayyubi' do during the time of the Abbasi khilafah? No didn't rebel against them.**

**[They praise Salahuddin Aiyubi. What did Salahuddin Aiyubi do during the time of Abbasi Khilafa? No, he didn't rebel against them. However he gather the land. He never rebel against them. I told you that he went to Abbasi Khilafa and ask them for suggestions. He never rebel against them. However he didn't do that which they wanted him to do. He gathered large portions of the land and united the Ummah. He and Nooruddin. Khilafa was so weak it was dying out. They command that, they praise that but they also demolish**

and defame. Muhammad Ibn Abdul Wahab saying "he went against Abbasi Khilafa." the situation was Wallahi identical. The same thing that happened in Salahuddin's time that happened in Muhammad Ibn Abdul Wahab's time. The Usmani Khilafa was on the verge of collapse and it had lot of Shirk in them. In fact the land where Muhammad Ibn Abdul Wahab was, wasn't under the control of Usmani. It was free land, every tribe govern by their own. So he didn't rebel against them. In fact he did what Salahuddin Aiyubi (RA) did so he didn't rebel against them.

Along the thing that they say and it's a popular thing is that he hates the four Imams. This is just as ignorant as the one before it. They said he hates the four Imams. Wallahi you read things form the students of Muhammad Ibn Abdul Wahab and sometimes you say what going on here? His son Abdullah Ibn Muhammad Ibn Abdul Wahab. They asked him one time a question about an issue in Hajj. We don't want to get to the detailed fiqh issue in hajj. There is an authentic Hadith on it. And that authentic Hadith said something, all the four Imaam said something else. Do you know what Abdullah said? We go by what the four Imaam said. But the Hadith said that! He said we follow the path of salaf - the Sahaba, the pious people, the four Imams - Ahmed, Shafi, Malek and Abu Hanifa. We follow their chain. He said how could they are not known about it. This is his son, his own son saying. The something about Dua Khitmul Quran he himself said it. They said what do you think about it? Some Scholar said it's an innovation. Muhammad Ibn Abdul Wahab said "No, we can't go against your four Imam." He said that. Look how steadfast he was and people say today "He hates the four Imams." He was in himself they called him Hanbali. He followed Hanbali Mazhab. But he didn't follow blindly that what you gotta know. He didn't follow blindly like a mule walking in the straight line. If there was a proof or solid proof or other scholar showed him the authentic proof he would go back to that which the scholar said. So this are among the major two things that the people have miss misconception on him.

As the years went on they sort a lost the strong hole in the town that they were in. The first generation of Al Saud and Muhammad Ibn Abdul Wahab's children. So by the time (it was in the early part of this century) they nearly have nothing. Like part of last century and this early part of this century they had nothing. So what happened is..... Let me before I tell you what happened, tell you what happened in the Prophet ﷺ when he sent his Sahaba to Habasha. What was one of the questions that he asked the Sahaba? Does anyone know? One the question that he asked Zafar (RA). In the same situation. One of the question that they asked is "Does this man have older generation who are kings?" great grandfather king, his great great grandfather? He asked that question. Reason he later on told him and as you said it was more than one time. Why he asked that question? It because if he had grandfather who are leaders what happened? He is after kingdom that they lost in the past. They are after kingdom that they lost in the back. So we have Abdul Aziz coming in early part of the 90's century. And that's exactly what happened. He is after

a kingdom his grandfather had in the past. He comes now and he brings the Mujahideen who are the followers of Muhammad Ibn Abdul Wahab. And uses his sincere people as pious InshaAllah as the great grandfather Muhammad Ibn Abdul Wahab and him a traitor as a traitor can come. Him and all of his kids so far the one you know are traitors. Abdul Aziz come an one of the first thing he has is establish..... Their alliance with the Kufr today isn't new, it's in their blood. It's in Abdul Aziz's blood, it's in all his sons blood.

In those early century he send his son Faisal (the one who got shot in the 60's) to cut deal with the British. He went to London that was back way early in the century to cut deals with London and establish ties with the British government. Those other people are Mujahideen. Their blood has been spilt and they are telling him "Oh that guy tricking him. JIHAD, JIHAD". And they are going for it. They were sincere people and until they see a lot of signs where this man is corrupt. Amongst them was sending his son to United Kingdom/London to establish relationship. Among that is they told them in the broader of Saudia we got this guys who are sects like the Shia. We either give them the right Islam or we outs' them out of our country and he refuses to do that. He kept expanding on the blood of these Mujahideens until they got what today's Saudia. And he said "You stop here?" He said "No, we can't stop here. We gonna fight till Allah's word become supreme all over the earth." That's what today's Saudi. He said "But the British told me You gotta stop here". And they scared him with the British. He is a traitor for the British. They establish about the Mujahideen, Wallahi the one who hates some describe them. I was reading a book like someone who hates them. One who hates the mujahideen wrote in his book that the Mujahideen were as sincere as one can come. Mujahideen were after two things either victory (establishing Allah's name on this earth) or second thing becoming martyr. When he told them that the British are stopping they told him this guy/ the British; these were Bedouin. They didn't know nothing. They were sincere. Their leader/great grandfather Muhammad Ibn Abdul Wahab left the right Aqeeqah in them. They told them the British have Airplanes. They didn't know what airplane was. They said "What are Airplanes?" they told them "the thing that fly up up. They never seen aero plane. He told them "The thing that fly up". These sincere Mujahideen told them "They fly up in the sky. They tell Abdul Aziz and his messenger "It's Allah on top of the plane or under them? That's we gotta know?" He told me them "No, Allah is on the top of it." "So don't worry about that." This is how sincere they were. Who raised them like this? The right aqeeqah of Muhammad Ibn Abdul Wahab (RA). This betrayer even they told him to stop he stop this was the cause of the conflict between the two sides. There was the huge conflict between the descendant of Muhammad Ibn Abdul Wahab and the traitor over here who is this. And later on his son went on even to kill them. I don't want to go into details. Lot of people think of Faisal, ohh he said that famous quote "I am gonna pray in the Aqsa. A traitor, liar. They are fooled by that kinds of statement. He is the liar, he is a traitor. He killed the descendants of this man. He killed them, he annihilated, he near put an extinct to them. Why? These I say Wallahil Azeem, Wallahil Azeem, Wallahil Azeem the only ones who are

gonna bring victory on this planet to La Ilaha Illallaah Muhammadur Rasulullah, they are the descendents of Muhammad Ibn Abdul Wahab, man like him. Because Muhammad Ibn Abdul Wahab didn't bring nothing new. Bring a quote where he said something new. All of it from pious scholars, all of it is the path of the Sahaba. That's why that book of his which have nothing in it - we have Kitabut Tawheed, Al Usool Ath Thalatha, Thasfi Subuhath you know are basic staff, they are danger to the west. Why? It raises man who wants Allah supreme and it raises them on the right path. It's not like those people who claimed that we fight our enemies because we take our land. No, Muhammad Ibn Abdul Wahab tell you that's wrong. You fight your enemy because they are enemies of Allah and his messenger. We gotta keep Allah's name Supreme. If he was here (this time) I think if he was around in our time I think the first people he start with the descendent those who first supported him As Saud themselves. Why? Because there are many things that they did against Islam. The man who has chapters in his book about loyalty to Allah and his messenger. Loyalty to Allah and his messenger (Tawheed) are chapter in his book.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ

[5:51]

Oh who you believe in Allah take not the Christian and Jewish as your loyalty. Oh you believe in Allah take not your enemy as your loyal. You never find anyone who is a true believer who takes the enemies of Allah on his side. This text from Muhammad Ibn Abdul Wahab had over there, had he been here now he wanna prove it and make it reality.

Just like at his time, they has the grace and they had the shirk and they had given oath other than Allah and he changed the text Ibn Taimiyya and Ibn Qaiyum wrote into reality when it become a deviance. Now we need someone who take the text out of Muhammad Ibn Abdul Wahhab when he talks about the loyalty to Kuffar and what's our position to under deviant sects, how should be loyal our brothers and make the text into a reality. The same way he needed people raise every time, what we should do about graves and about Shirks and all that about tawhid. We need someone now to teach these people what it is. Just a few weeks ago, the king over there issued asylum, freed everyone of Ismaili sect, this is a kafir sect. They have major deviant belief even Shias themselves consider the sect 'kafir'. They are major deviant sect. They go and cause and rebel against the government and killed someone. These were months ago and they got captured and the judge issued that they condemn to death. It goes to the king Fahad himself because he has to approve it. This is recently: two times in the past month. And he changes the death sentence to five years / ten years in prison, leniency, free them and they are Ismaili sect. I say, the same thing happens to the people of ahla sunnah az-jamayah, who are caught with nothing: they do except they love Allah and his messenger and they be loyal to Allah and his messenger and they hate the enemies of Allah. They get thrown in jail and Wallahi they never see the sun for

generations after generation. Why? Because there are no loyalty, no Aqeeqah. This Aqeeqah that they brag about. They brag about following his footsteps and that's what you have to keep in mind: a lot of people defame this dawah because they are associated with this As-Saud over here. The first As-Saud, I really looked and see there anything questionable, intention that appears to us, we couldn't find nothing. But these from the time of Abdul Aziz now we see nothing but traitor-ship, corruption, government other than Allah's ordered. And that is one of the things that people defame the Salafi-Dawah, what's they called Wahhabi-Dawah, because of these kind of things and they are from the east to the west.

[62:07]

We will take some question now.

# <<\_\_\_\_\_ What are the reasons we called ourselves the 'Wahhabi Sect'? >>

@ 'Wahhabi' is the name people gave, we call ourselves 'Muslims' and that's what we satisfied with, is (We are) 'Muslims'. Wahhabi is not a name.... (you know) one time I was listening to a debate between Shiah and a Sunnah (of a) big scholar. (And) The guy said I studied and graduated from Shariah University and then he said I was a Wahhabi too. As soon as he said he was a Wahhabi (that is) he said the biggest lie, because no Wahhabi called himself a Wahhabi. (How could you call that) As soon as he said that he (was) became a liar: there was a question marks about his credibility. (As soon as he said that) No Wahhabi called himself an Wahhabi. The enemies of Muhammad Ibn Abdul Wahab start calling those who is following his footsteps 'Wahhabi' to attempt to defend them, make them look like they shun people and that's not true. So, we call ourselves 'Muslims' and follow the Qur'an and sunnah according to the path of sahabah.

[63:08]

# <<\_\_\_\_\_ When did you say he died (when Muhammad Ibn Abdul Wahhab died)?  
\_\_\_\_\_>>

@ One thousand two hundred and six after the hizrah. Twelve hundred and six after the hizrah of the Prophet Muhammad ﷺ

[63:24]

Anyone here anything (before, you would like to ask about it), you can reply to its (us), anything (you know) bad they heard about it.

[63:32]

# <<\_\_\_\_\_ (you know, sheikh) \_\_\_\_\_>> about these Wahabist or Wahabism or these trends... (you know, sheikh) most of the time there are just attack and they don't have anything... any what you called evidence with to attack. They just say that, they are deviant, they fought Islam back to 3 to 4 hundred ago. When it comes to (you know) <<\_\_\_\_\_ hadaf>>, (you know) something wrong, something deviant, they don't say anything. So, you can say that they have nothing to say...

@ They don't say something or they say lies and make fabricated lies. Like, one of the things popular about him is that he used to take women and shave their heads off. First of all that's stupid thing to say, what if he did that. Assumingly he did that but it's (which is) a lie. First of all it's a lie and second thing they show you their ignorance (you know) and as soon as they say they cause something (to) the ummah... As soon as they say this is a wahabi... hey! that's a 'Wahabi' and that's it and they run away. I said, (you know) 'What is a 'Wahabi brother?' (He said,) I don't know, he is just a 'Wahabi'. That's it.

[64:42]

# (You know,) I remember, one time I asked what is 'Wahabi' <<\_\_\_\_\_ (not because) >> and the reasons (and environment). And they said these guys are deviant (and that's all, nothing about the wrong doings or) what they do.

@ <<\_\_\_\_\_ We brought \_\_\_\_\_>> (I said, anyone who says that) First of all, they don't know how to debate, they are ignorant. (You know,) I never met someone whom I asked who 'wahabi' is and never << can >> told me (get an answer). The thing is, tell them: Ok, lets assume he was the devil of this earth. We've got. These are few of his books: Kitab at Tawhid, Al-Usool-uth-Thalaatha, Kashf ush-Shubuhaat, The difference between Us and jahiliyyah, issues, one hundred and twenty-eight issues he named where we and the jahiliyyah are different, Mukhtakhar zadil Ma'ad, Mukhtasar Seerat ar-Rasul ﷺ. Take all these books and just pull out one mistake. Just one mistake. Just give us, tell us how this man is deviant. Nothing (is there), nothing. All they say, oh! Wahabis, they hate the Prophet ﷺ, you know they hate the four Imams. And the things I told you about them that Kitab al-Quran he goes to extremes in obeying the mazhabs rather than coming up with Ishtihad himself.

# Muhammad Ibn Abdul Wahhab (he) contacted with the British (and all) because it's (one line) what they say. I know it's a lie, of course it's a lie that he was working for the British as a spy. Or there was a British spy working with him?

[66:06]

@ That wasn't him. There was absolutely, purely clear no British around him during the time of Muhammad Ibn Abdul Wahhab himself. What they are talking about is the second

time when Abdul Aziz came; and yeah, there was actually a British soldier and his name was Shakespeare. And he was a British soldier and general and he was fighting. And these people who were the descendant of Muhammad Abdul Wahhab found out that amongst them there was a kaffer, they snapped. We have a kaffar here, later they found out he was a big general died for unknown causes, and they don't know how he died. It was that was one of the landmark thing that changed. That's just this just one thing! One thing! Imagine that, one general fighting in their lines you know off course spying meaning, knowing what they are doing. One general is what made these Muslims who were the descendant of Abdul Wahhab took a stand against the As-Saud family.

[67:02]

# The guy (mentioned in the) 'Lawrence of Arabia', you (may've) heard about him, this was directly (has to do) related to these situation (over there).

@ It has nothing to do with these situation at all. I'm not sure though.

# Sheikh, who came after <<Shiekhul Islam ibn Wahab>> [67:19] ?

@ His sons [67:22].

# No... no. Who changed the dawah, or stopped this dawah? What happened?

@ No one has stopped it. This dawah is nurturing and it's gonna be a dawah that lifts this ummah supreme. No one has stopped it. It's growing day by day, growing day by day. Look at the whole world, to the right aqeedah, right dawah; everyone turning to it throughout the world. And with the right manners, I say, with the right approach this dawah is gonna, maybe you will see its victory in our lifetime.

[67:51]

# There have been you know like a minor dajjal come up with stuffs that are saying they are giving these dawah when they are not on day and that's why I'm asking when did that start?

@ What is it?

# I mean the people that are you know saying that they are salafi and they are teaching something else. When did these begin? The ones who allied with the hakim and they hacked in. When did these start?

@ Well, you have a lot of that during many of the times you know. Probably, the last phase you are talking about is Abdul Aziz you know. He had scholars around him, who off course you know they probably were paid you know or they didn't care about the true aqedah. So, he surrounded himself sometimes with scholars. There were other scholars who came after

(opposed) him. All times, you (will) find the right scholars and the evil ones. But if you ask when it started, it started after it became popular: after Abdul Aziz the second time had taken leadership in what's today is the Arabian Peninsula.

[69:00]

# (So,) right from the first As-Saud, right from ibn Abdul Aziz As-Saud.

@ Well, yes, possible yes, I think yes from what I recall.

Yes brother

# Sheikh, different people believe in different things like Sheikh Abdul Wahab. Sometime we meet some other brothers who believe what he really believes and we talk about this brother. They are against Abdul Wahhab. They call us Wahhabi. Actually it's Gibah. Sheikh: Worse than Gibah. It's accusation. So talking about this brother is considering Gibah

@ Talking about who?

# Someone who says "They are Wahhabi (in their absence)". Sometime we talk that "This guy is Baralavi" So, in aqeedah, so, we talked about all these things. Is that consider gibah?

Sheikh: It depends on how you say it or what said. If you mean someone in particular and it's not to warn of him, gibah. If it's to warn of someone, someone who has spreading deviance or bid'ah and you want to warn of him? That's one of exceptions, one of the exceptions to gibah. We can talk about them. Talk for no reason, minor mistake you know, maybe there is a miscommunication or you know, mislabeling going on and we say let's lash out and we know precisely who we were talking about. Certain person or so in group, that's Gibah. If there is no reason behind it or no clear evidence why we do that, yes that's Gibah.

Audience: Actually, the way we do, you know.

Audience: We certainly do for certain people. And we know these people were, we know, they pretend to say that this is not the right Islam which we are believing in or whatever is you know is shown let's say for 'osama bin laden' they say all these things, that are not real Islam. Islam is something is love and all these things you know, or that just we discuss with other brother also sometimes. So, that we should discuss or not? Or just to warn that.

Sheikh: Yea. Yea.... It's your duty not just. not our duty, you know the reason I mention probably the first time ever I give a lecture on this man, is because I talk about this man because that's our topic, heroes of Islam. And a lot of people requested, lot of brother requested this. But it's your duty to defend him. And if someone is talking evil about any Muslim, they must be quit or you leave. If you don't want to defend him. You have to



defend him, if you sit with him. If you don't wanna do that, you must get up and leave. Because a Muslim has a right upon another Muslim. Yea, you have to defend him. It's your duty. You can't say Ooo in your heart, I disagree. Nothing stopped you from talking. You have a duty to Islam, you have a duty to defend a Muslim. Let alone the scholar, you know what they say, about those who, especially who serve Islam? Their, their, their flesh is poisonous. And the one who talks about them is destiny is near.

What did they mean by that? When you talked about any of these scholars or any of the heroic man, it's like eating their flesh. The only difference is this flesh is poisonous. Meaning it's gonna kill you. And the destiny for one who does that, very short.

So, yes. If there is a choose, we must defend our brothers & sisters.

- I, especially .....for
- After we have the knowledge you mean?
- Yea.
- Yes. I mean, so, anyone has doubt or anything, ask now. You probably heard a lot of things, go ahead.

Audience: There are a lot of people, who would discourage Muslims to learn from Saudiya especially the school of jamatul Islamia. Saying that the rumors there and the government there. Warns about the salafi dawah that exists there. What is your opinion about this? How safe is it?

Well text wise the teaching there. There is no better place to in this planet to learn Islam. Text wise. Application wise that goes to each person on its own. You can take it and be like Muhammad bin Abdul Wahhab or you could take it and be like other scholars who are traitors back there. Or big heads so it's up to you but text wise. There is not book out there that says king fahad is the who wrote it. All of them Shaokani, Sunaani, Muhammad bin Abdul Wahhab, Ibn Taymiyyah, Ibnul Qayyum, that's the text they teach you. So it's nothing the government did. You can take that text and say Wallah I will sleep on wala and bara and forget about it. Or you can take that text and say I am gonna apply what I learned.

Audience: sheikhs who came after Sheikhl Islam

Sheikh: Who Muhammad bin Abdul Wahhab? His sons Abdullah, and I think the second one was Ali if I am not mistaken. And there were other scholars, there was the mufti, as shayukhs and Ahla Shiekh. Ahla Sheikh meaning that they are the real descendants of Muhammad bin Abdul Wahhab. The Mufti now unfortunately is a descendant by blood but not descendent by actions. But prior to him was Bin Baaz. Prior of Bin Baaz was Muhammad ibn Ibrahim ahlal sheikh. One of the most amazing scholars you ever hear off.

**This man was on the steps of his great grandfather. He was an amazing man you know. Muhammad ibn Ibrahim.**

**Audience: Did he taught bin Baaz?**

**Sheikh: He was a teacher of Bin Baaz yes. Anymore questions?**

**Audience: Yeah what's wrong with the Wahhab's right know? Is there any?**

**Shiekh: whose the Wahhabi's? After this lecture! Like I told you in the end. Muhammad bin Abdul Wahhab had sections in his book on wala and bara. Wala and Bara means you stand against a kaffar or a Muslim when there is a conflict between a Muslim and a kaffar or when there is not conflict. Do they apply that today? Do they apply that? That's exactly the problem there is. They don't apply the stuffs that are Muhammad bin Abdul Wahhabs books.**

**Audience: Sheikh as you said that he didn't say anything .....What is your opinion about suicide bombing? We have it in Quran that whoever kills himself will go to hell.**

**Shiekh: There is a conflict of opinions among scholars on that. But it's true that one who kills himself for no reason is in hell fire. That's true however, we have stories where the sahaba (RA) when the conquered.. the same story about Musailama Kazzab. They threw themselves over the fence knowingly that they are gonna die. So Scholars say killing yourself for a reason like this killing yourself for the hatred of this life for person gain then yes that's harm. But if it means giving victory like one of the sahaba did when he jumped over the fence and the reason he did that was to occupy the people and they enter from the door. If you are doing like that then that's not haram. Because he did it in the sahabas time and when they objected him doing it he replied back to them, they used the verse don't throw yourself in death, you don't even know the verse means and apply on to that. And the sahabas after that did not say nothing.**

**Audience: Can you tell us about the ayah that says don't throw yourself in destruction?**

**Sheikh: That's exactly just I have said. What it means is don't spend so much that it leads to destruction. The sahabas were was spending so much that they were not leaving anything for themselves that is what it means.**

**Audience: What I heard from a sheikh I may have miss understood but he said that when news came to Abu Bakr, Abu Bakr (RA) said that's not how we understood it. We understood it that if you didn't go to Jihad then you throw yourself in destruction.**

**Sheikh: That's probably another narration and I think that's right but we are talking about a specific situation that happened with the sahabi and he was trying climb over a huge fence and an secured area where Musailama Al Kazzab was. He was the cause of the**

**victory. And it means the same thing. Don't spend so much to the point you destroy yourself. Meaning they were spending so much to the point they would destroy themselves. It doesn't mean about throwing yourself in death.**

**So basically the jest of it is inshaAllah. We get and obtain knowledge I don't know how much to stress this. Knowledge is the key. You know we talk a lot about other things. And we really not fit to do a lot of other things. Without the knowledge. If you know every man I mentioned to you this is not a coincidence don't think that we are better than them. We shouldn't think we are better than them. You know think they went through the struggle of travelling through these deserts to learn just for the sake of it. They had nothing better to do. No they did that for a purpose they wanted to be supreme on this earth. And that's why I say you know knowledge. You see what can we do? What can we do to the situation? Learn brother learn that's what I am saying learn. That's a solution that's what is under your hand. Under your hand to learn. Other than that you know there would be a time for everything inshaALLAH.**

**Jazak Allahu Khairn**